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224 *Regulation of the tribal hunt.*—It can not be said that there were
[721] many special regulations during the tribal hunt. The rules applying to the regulation of war parties held here too. (For a description of these, see p. 156.)

Individuals were strictly prohibited from taking the initiative except by permission. For instance, a man was not allowed to proceed beyond a certain point, or shoot before a certain time; in short, not to do anything by which he might endanger his own life, the safety of his companions, or the success of the hunt, such as scaring away the animals or causing them to stampede.

625 It is during the tribal hunts that the power of the Bear clan is at
224 its height. For this reason it may perhaps be most appropriate to
614 include here a description[1] of these powers, although this really
484 belongs in the section on Social Organization:

Whenever the Winnebago are on their tribal hunt or whenever they move from one place to another, the soldiers (i. e., the Bear people) take the lead. Whenever they decide to stop at some place, the leader of the Bear people places his stick in the ground and the other soldiers do the same. The line of sticks is a slanting one. The main tribe follows behind at some distance and always camps a little behind them. None of the members of the tribe dare pass ahead of these sticks. If, for instance, during the fall move the tribe were passing through a country in which much game abounded, and if after the tribe had stopped at a certain place anyone should take it upon himself to go ahead and kill game on his own initiative, and he
[686] was discovered, the soldiers would go to his camp and burn it and everything it contained, destroy any supplies he had, and break his dishes. They would spare only his life and the lives of his family. If he resisted he would get a severe whipping. If even after that he resisted them and took his gun and attempted to shoot, the soldiers would not do anything but stand ready. But the moment he made an attempt to shoot, they would kill him and nothing would be said of the matter, for they would be putting into effect the law of the tribe. If, on the other hand, the man submitted to the action of the soldiers and apologized they would make him a better lodge and would give him more and better things than those they had taken away.

Fishing and Agriculture

226 *Fishing.*—In former times fishing seems to have been done exclusively by spearing or by shooting. The spear (*woca'*) consisted of a long stick provided with a bone or a horn point. Spearing was done preferably at night with the aid of torches made of pine pitch. In shooting fish a long arrowlike stick (*ma"nuxdnixdni*) with a pointed end, whittled and frayed at the base like the ceremonial staff of the Bear clan, was discharged from an ordinary bow.

227 The most commonly used trap for fishing was a triangular weir loaded with a stone at its base and placed at the head of a waterfall caused by artificial damming of a stream.

784 Very few fish were taboo, the principal ones being the dogfish
226 and the eel.

[1] By Thunder Cloud.

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our meetings at night. We searched the Bible and asked many ministers for any evidence for Christ's ever having held any meetings in the daytime, but we could find nothing to that effect. We did, however, find evidence that he had been out all night in prayer. As it is our desire to follow as closely as we can in the footsteps of Christ, we hold our meetings at night. Then, too, when we pray we wish to get as far away as possible from earthly things, and the night is the best time, for then we are not likely to be bothered by anything.

We have made earnest efforts to become Christians since we began drinking and eating this peyote, but many people say sarcastically that we have drunk ourselves into Christianity, and that we are demented. I am a peyote eater, but I have never found a demented person among them. We claim that there is virtue in the peyote. To you who do not believe and desire to find out let me quote the fourth chapter of the First Epistle of St. John:

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.

"Hereby know ye the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God."

We claim that you can not find out anything by standing off at a distance and only talking about it. We claim that some earthly things can have the virtue of God, for instance, the Bible, which is entirely made up of earthly material—the ink, the paper, the cover—yet it has survived the ages.

J. B.'s Account of the Leader of the Peyote[1]

(Pl. 3)

Among the Winnebago there is a man named Little-Red-Bird, and when he reached middle age he began to travel around the world and learn different Indian languages. He used to travel inland a good deal. Once he joined a circus and crossed the ocean. He felt so ill while crossing that he wanted to die. Suddenly a wind came up and he got very frightened. He did not know what to do. Then he prayed to Earthmaker. When he came to the other side of the ocean there he saw a big island and a big city (London), and in this last place they held their circus. The chief of that country (the king) he met there.

When he came back to his own people he told them that on the other side of the ocean the Thunderbirds did not thunder. All they did was to drizzle. There was no lightning either. As he crossed the ocean on his return it thundered and lightened.

When he came home he was very glad to see his relatives and he offered tobacco in thanksgiving.

[1] The narrator was a very lukewarm follower.

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Shortly after this he traveled again and came to a band of Indians who were eating peyote. It was his custom to try everything when he went visiting. He did not realize what he was doing when he ate this medicine, but he did it anyhow. After a while he began to think of his manner of life, and he felt that he was doing wrong. All the evil he had done he remembered. Then he prayed to God. Suddenly it occurred to him, "Perhaps I am the only one doing this." Then he looked around and watched the others, and he saw them praying in the same manner.

Not long after that he came home, taking with him some of this medicine. He knew it was holy. At home he offered tobacco to it and kept on eating it. Soon it cured him of a disease he had. He tried to induce some of the others to try it, but they refused. After a while a few tried it, and the peyote movement began to spread. All the old customs that they had been accustomed to observe they abandoned. They gave up the medicine dance and the ceremonies connected with the clans. For that reason, therefore, the conservative people hated them; their own brothers and sisters hated them, for they had abandoned what were considered holy ceremonies.

Albert Hensley's Account of the Peyote[1]

(Pls. 3, d; 5, d)

I am 37 years old. It was 37 years ago that my mother gave birth to me in an old-fashioned reed lodge. When I was a year old she died and my grandmother took care of me. I had come into the world a healthy child, but bad luck was apparently to pursue me, for when I was 7 years old my grandmother died. Then my father took care of me. At that time he began to be a bad man; he was a drunkard and a horse thief. He would frequently get into trouble and run away, always taking me along with him, however. On one occasion we fled to Wisconsin, and there we stayed two years. We got along pretty well, and there my father married again. By his second wife he had three children.

After a while he got into trouble again, and misfortune followed misfortune. People were killing each other, and I was left alone. If at any time of my life I was in trouble it was then. I was never happy. Once I did not have anything to eat for four days. We had fled to the wilderness, and it was raining continually. The country was flooded with high water, and we sat on the top of a tree. It was impossible to sleep, for if we went to sleep we would fall off into the water, which was very deep. The shore was quite far away. As we were prominent people, we soon heard that my

[1] This account is of great importance, because Hensley introduced a large number of Christian elements into the ceremony, the principal one being the Bible.

Reminiscences of Childhood

We were three boys of whom I was the youngest and at night we slept together. In cold weather we fought as to who was to sleep in the middle, since whoever got that place was warm; for while those at either end used to pull the cover from each other, the one in the middle was always covered. Even after I grew up I always took the cover away from the particular person with whom I happened to be sleeping. I would always fold it under me, for it had become a habit with me to take the cover away from the other person whenever I slept on the outside.

We always ate out of one dish. At times we did not have enough food on hand and then I would always try to get enough by eating very fast. In this way I often succeeded in depriving the others of their proper portion. Sometimes, on the other hand, I would purposely eat slowly and then when the others were finished, I would say that I had not been given enough and so get some of their food. In this way I developed a habit, that I still have, of eating fast. Even after I grew up, whenever I ate with other people, I always finished sooner than they did.

Another habit acquired then was the ability to go without food for a whole day while traveling. I did not mind this in the least, for during my fasting I had grown accustomed to going without food for long periods of time.

In the summer, at the season when people pick berries, I used to go around visting, sometimes for a day, sometimes for a longer period. I would often receive

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*159 657 [588] 837 [484] payment. At about the same time, one of the two women with whom I was living was taken away from me. She went to live with another man. When the payment was over here, the superintendent went to Necedah to pay the people there, and I went along, for I was doing what we called "chasing the payment." There, and at Red Hill, I deceived many women, and thus obtained quite a large sum of money. Then I started off with a number of other young men. By this time I was spending all my time drinking.

[203]

*159 484 I got on the train at night. We were to change cars at a place called Honsa and from there we were to ride in a freight car. When we had gone only a short distance the conductor saw us and put us off. We were all drinking heavily. One man had lost his hat and was walking bareheaded. We walked along until we came to a pasture, and there we found some dry wood with which we built a fire. We had decided to sleep there. We had plenty of whisky with us. Late at night we became thirsty and so we looked around for water. We found a number of pools scattered around, and out of these we drank. Then we went to sleep. The next morning when we woke up we saw a good well near us, but we ourselves had drunk out of the water and mud in which pigs had been wallowing.

*159 203 In the morning when the train arrived we boarded it. Eventually we reached our destination, and there found many people, drinking and making a lot of noise. That was exactly the place I had been looking for. Whenever I saw a person drunk I would steal whatever he [685]